1: Karsten--112-113 (1916-18) 1935 Jivaro-1
116, 501, 396 (1928-29)

"The making of canoes is another important task incumbent on the men which requires great patience and skill, and this was especially the case in former times when the Indians did not possess the iron tools of the whites. The canoes of the Jibaros are dug-outs of the same type as is commonly used by the Indians in tropical South America, and they are skilled canoeists. For canoe-making only certain big trees with a straight stem can be used, and of these the cedar is the most sought after. The felling of the huge tree and the excavation of the stem was tedious work before the Indian had the iron axe and knife, and was chiefly carried out by means of stone axes and fire. The Indians still commonly use fire in digging out the stem after it is dry, but great care is necessary lest the edges should become too thin and the vessel burst. Both the Jibaros and the Canelos Indians therefore consider it necessary that the men taking part in the work should restrict their diet and observe sexual abstinence. During the days that they are engaged in felling the tree they can take nothing but roasted green plantains and tobacco water. Manioc-beer, which in normal cases serves the Indians both as food and drink, they are forbidden to consume; otherwise, it is feared, the stem will burst. Afterwards, when the men are engaged in digging it out, they are not only forbidden to have intercourse with their wives, but no woman is allowed to come near the place where they are working; if they do come near, the canoe will burst and become useless.

Besides this, the Jibaros, at any rate the tribes of the Upano, practise the following

custom when the canoe is ready for use. When the vessel has to be taken down to the river, the Indians first only do it 'in play', that is, they pretend to do it and go down to the river behaving the whole time as if they were dragging the canoe. When the vessel is really taken down, the women tie a rope to the stem and drag the canoe by it, calling in the same way as when they are calling their swine. This, [113] according to the Indians, is done 'in order that the canoe may not break'. At the same time the men walk on each side of the canoe striking incessantly on the ground with lances and sticks 'in order to prevent the anaconda(pańgi) from upsetting the canoe'. This rite of course has reference to the future use of the canoe. If a canoe is upset in the cataracts of the river, the Indians generally ascribe this accident to the powerful demon living in the river, the great water boa or anaconda."

4: Up de Graff--217-218 (1897) 1923 Jivaro
116, 396

"Canoe-making is an art which must have been passed down among the Jívaros for many centuries, and with little or no advancement in method, for to-day the process is so primitive as to be almost certainly the same as that employed by the original inventors. With infinite patience, a large semi-hard-wood tree three to four feet in diameter is cut down. (I give it no name, as several varieties may be used.) A clearing is made in the vicinity of the fallen trunk to allow the work to be done. The top of the tree is then burned off, until a rough log some twenty to thirty feet long in the case of the biggest canoes, is left. Then, over a period of several months, the arduous task of removing the bark and sap, and of fashioning the log, inside and out, to the shape [218] of a dugout is carried out. With fire and stone axe, little by little the tough wood is charred and chipped. Over and over again the same process is repeated; the women stand fanning the flames, the men work on the blackened surface with their slow tools. Not more than a couple of inches can be burnt at a time, when the charcoal must be scraped away, and a fresh fire built. And so the log gradually takes on the shape of a canoe, and the first rough process draws to a close. As the last of the fires are doing their work, wedges are driven in between the sides of the craft to give them the outward slant which is noticeable in the finished dugout. The fire also serves to drive out any insects which may have made their way into the wood. Then comes the still longer process of scraping and polishing with stones and sand, until the surface of the canoe, inside and outside, is free from imperfections."

12: Rivet--598-599 (no date) 1907 Jívaro
116, 501, 396

The canoe is indispensable to the Jíbaro. Its construction is a long and laborious operation. For this purpose, the savage looks along the banks of a stream for the biggest tree, preferably a cedar (Cedrela ordorata), and fells it with his ax; this operation alone takes two or three days of work. Then he separates the part that he wishes to use from the trunk; then he levels off one of its sides with the ax and draws on it with carbon the form of the prow and of the [599] stern. The vessel is hollowed out little by little with the aid of fire, then finished with an adze. The keel is made by the same patient, slow procedure. The length varies from 6 to 20 m., the width from 40 to 60 cm., and sometimes attains 1 meter.

The oar is made from a plank 1^{m} 20 to 1^{m} 60 long, terminating in an oval-shaped palette, the whole cut from a single piece of wood.